

ISSUED MONTHLY

PRABUDDHA BHARATA

OR

Awakened India

वसुधैव कुटुम्बकम् ।

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CONTENTS :

Sri Ramakrishna's Teachings.	209
Lectures of Swami Vivekananda : Sankhya and Vedanta	210
Leaves from the Gospel of Sri Ramakrishna, <i>M.</i>	215
The Way to Avoid Misery, <i>A. B. Shetty</i>	217
Mynah, the World Famous, <i>Margaret Kern</i>	220
The Ideal of Poverty, <i>Professor James</i>	222
Reviews	223
News and Notes	224
Ramakrishna Home of Service Report	ii
Ramakrishna Sevashrama Report	ii

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Prabuddha Bharata

Arise ! Awake ! and stop not till the goal is reached

—Swami Vivekananda

VOL. VIII

DECEMBER 1903

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SRI RAMAKRISHNA'S TEACHINGS

BHAKTI—X

Q CAN one realise God if one's passions are not subdued? Shall a vicious horse run straight if his eyes are not covered by hoods?

A. What you say is Jnana-Yoga, the path of discrimination; it leads also to God. The Jnanis say that first of all the heart must be purified, hard religious practices must be gone through, then Jnana would come.

Again He can be reached by the path of Bhakti. If you get Bhakti in the lotus-feet of the Lord, if you find pleasure in singing the glory of His name, you shall not have to struggle hard to control the senses, they would be subdued of themselves. If one is afflicted with sorrow by the loss of a son, can one quarrel with the neighbours or join a dinner party and enjoy it? If the insect sees a fire, will it stay in the dark?—

Q. Even though it gets burnt and dies!

A. That is not so with the Bhakta; he does not die like the insect in the flame. The luminary which the Bhakta runs to, is of the nature of the diamond; it is very bright indeed, but cool and soothing. Its light does not scorch but sheds peace and bliss.

WORTHLESS wood having no stamina in them float when left alone, but sink as soon as a bird sits on them, but huge logs of sound timber float down all the same, even if pressed down by a man, a cow or an elephant.

A steam-boat goes across a river and at the same time takes others with it.

Preceptors like Narada are like the logs of sound timber and the steam-boat. They themselves go across and help others cross the waters of life.

THERE are some who would wipe their lips clean after eating a mango lest others know, but there are also those who, if they get a mango, would call others and share it between all. So there are some who, realizing the Divine Bliss, make others realize it.

'I MUST attain perfection in this life, yea, in three days I must find God; nay, with a single utterance of His name, I will draw Him to me.' With such a violent love the Lord is attracted soon. The lukewarm lover takes ages to go to Him, if at all.

LECTURES OF SWAMI VIVEKANANDA

IV

SANKHYA AND VEDANTA

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ACCORDING to Sankhya philosophy, Prakriti or Nature is the cause of all these manifestations which we call thought, intellect, reason, love, hatred, touch, taste, matter. Everything is from Nature. This Nature consists of three sorts of elements, called Satva, Rajas, and Tamas. These are not qualities, but elements; the materials out of which the whole universe is evolved. In the beginning of a cycle, these remain in equilibrium, and when creation comes, they begin to combine and recombine, and manifest as the universe. The first manifestation is what the Sankhya calls the Mahat or intelligence, and out of that comes consciousness. According to Sankhya this is an element (*tatva*). And out of consciousness are evolved Manas or mind, the organs of the senses, and the Tanmatras (particles of sound, touch, &c). All the fine particles are evolved from consciousness, and out of the fine particles come the gross elements which we call matter. The Tanmatras cannot be perceived but when they become gross particles we can feel and sense them.

The Chitta in its threefold functions of intelligence, consciousness and mind, works and manufactures the forces called Prana. You must at once get rid of the idea that Prana is breath. Breath is one

effect of Prana. By Prana are meant the nervous forces governing and moving the whole body, which also manifest themselves as thought. The foremost and most obvious manifestation of Prana is the breathing motion. Prana acts upon air, and not air upon it. Controlling the breathing motion is Pranayama. Pranayama is practised to get mastery over this motion. The end is not merely to control the breath, or to make the lungs strong. That is Delsarte, not Pranayama. The Pranas are the vital forces which manipulate the whole body, while they are manipulated by other organs in the body, which are called mind and internal organs. The knowledge and control of the Pranas is really what is meant by Pranayama. So far so good. The psychology is very clear and most precise, and just think of the age of it, the oldest rational thought in the world! Wherever there is any philosophy or rational thought, it owes something or other to Kapila, the father of the Sankhya philosophy. Pythagoras learnt it in India, and taught it in Greece. Later on Plato got an inkling of it, and still later the Gnostics carried the thought to Alexandria, and from there it came to Europe. So, wherever there is any attempt at psychology or philosophy, the great father

of it is this man, Kapila. So far we see that his psychology is wonderful, but we will have to differ with him on some points as we go on. We find that the basic principle on which Kapila works is evolution. He makes one thing evolve out of another because his very definition of causation is "the cause reproduced in another form," and because the whole universe, so far as we see it, is progressive and evolving. We see clay: it takes another form, call it the pitcher. Clay was the cause and the pitcher the effect. Beyond this we cannot have any idea of causation. Thus the whole universe is evolved out of a material, out of Prakriti or Nature. Therefore the universe cannot be essentially different from its cause. According to Kapila, from undifferentiated Nature to thought or intellect, not one of them is what he calls the "Enjoyer" or "Enlightener." Just as is a lump of clay, so is a lump of mind. By itself the mind has no light; but we see it reasons. Therefore there must be some one behind it, whose light is percolating through Mahat and consciousness, and subsequent modifications, and this is what Kapila calls the Purusha, the Self of the Vedantin. According to Kapila, the Purusha is a simple factor, not a compound, he is immaterial, the only one who is immaterial, and all these various manifestations are material. I see a blackboard; first the eyes, which are only the external instruments, will bring the sensation to the nerve centre, to the Indriya according to Kapila; from the centre it will go to the mind and make an impression; the mind will present it to the buddhi, but buddhi cannot act; the action comes, as it were, from

the Purusha behind. These, so to speak, are all his servants, bringing the sensations to him, and he, as it were, gives the orders, reacts, is the enjoyer, the perceiver, the real one, the King on his throne, the Self of man, and he is immaterial. Because he is immaterial, it necessarily follows that he must be infinite, he can not have any limitation whatever. Each one of the Purushas is omnipresent; each one of us is omnipresent. We can act only through the *linga sharira*, the fine body. The buddhi, the mind, the organs and the vital forces compose the fine body or sheath, what in Christian philosophy is called the spiritual body of man. It is this body that comes to salvation, or punishment, or heaven, that incarnates and reincarnates, because we see from the very beginning the going and coming of the Purusha or soul are impossible. Motion means going or coming, and what goes or comes from one place to another cannot be omnipresent. Thus far we see from Kapila's psychology that the soul is infinite, and that the soul is the only thing which is not composed of Nature. He is the only one that is outside of Nature, but he has got bound by Nature apparently. Nature is round him and, he has identified himself with it. He thinks "I am the *linga sharira*," he thinks "I am the gross matter, the gross body," and as such enjoys pleasure and pain, but they do not really belong to him, they belong to the *linga sharira*, or the fine body.

The meditative state is called always the highest state by the Yogi; it is neither a passive nor an active state. It is when you approach nearest to the Purusha. The soul has neither pleasure

nor pain ; it is the witness of everything, the eternal witness of all works that are going on, but it takes no fruits from any work. "As the sun is the cause of sight in every eye, but is not itself affected by the defects in any eye," or as, if a piece of crystal be here and red flowers are placed before it, the crystal looks red, if a blue flower, it looks blue, and yet it is neither, so the soul is neither passive nor active, it is beyond both. The nearest way to express this state is that it is meditation. This is Sankhya philosophy.

Next Sankhya says the manifestation of Nature is for the soul ; all combinations are for some third person. These combinations which you call Nature, these constant changes are going on for the enjoyment of the soul, for its liberation, that it may gain all the experience from the lowest to the highest, and when it has gained it, the soul finds it was never in Nature, that it was entirely separate, that it was indestructible, that it could not go and come. That going to heaven and being born again were in Nature, and not in the soul. Thus the soul becomes free. All Nature is working for the enjoyment and experience of the soul. It is getting all experience in order to reach the goal, and that goal is freedom. But the souls are many according to the Sankhya Philosophy. There is an infinite number of souls. The other conclusion of Kapila is that there is no God as the Creator of the universe. Nature is quite sufficient by itself to account for everything. God is not necessary, say the Sankhyas.

The Vedanta says that the soul is in its nature Existence absolute, Knowledge absolute, Bliss absolute, but these are not

qualities of the soul ; they are *one*, not three, the essence of the soul ; and it agrees with the Sankhya in thinking that intelligence belongs to Nature, inasmuch as it comes through Nature. The Vedanta also shows that what is called intelligence is a compound. For instance, let us examine our perceptions. I see a black-board. How does the knowledge come ? What the German philosophers call 'the thing in itself' of the black-board is unknown, I can never know it. Let us call it 'x'. The black-board 'x' acts on my mind, and the mind reacts. The mind is like a lake. Throw a stone in a lake and a reactionary wave comes towards the stone ; this wave is not like the stone at all, it is a wave. The black-board 'x' is like a stone which strikes the mind and the mind throws up a wave towards it, and this wave is what we call the black-board. I see you. You as reality are unknown and unknowable. You are 'x' and you act upon my mind, and the mind throws a wave in the direction from which the impact comes, and that wave is what I call Mr. or Mrs. So-and-so. There are two elements in the perception, one coming from outside, and the other from inside, and the combination of these two, 'x + mind,' is our external universe. All knowledge is by reaction. In the case of a whale it has been determined by calculation how long after its tail is struck, the mind reacts and the whale feels the pain. Similar is the case with internal perception. Myself, the real self within me, is also unknown and unknowable. Let us call it 'y.' When I know myself as So-and-so, it is 'y' + the mind. That 'y' strikes a blow on the mind. So our whole world is 'x' + mind (ex-

ternal), and 'y' + mind (internal), 'x' and 'y' standing for the thing-in-itself behind the external and the internal worlds respectively.

According to Vedanta, in the three fundamental factors of consciousness, I exist, I know, and I am blessed, the idea that I have no want, I am restful, peaceful, nothing disturbs me, which comes from time to time, is the central fact of our being, the basic principle of our life, and when it becomes limited, and becomes a compound, it manifests itself as existence phenomenal, knowledge phenomenal, and love. Every man exists, and every man must know, and every man is mad for love. He cannot help loving. Through all existence, from the lowest to the highest, all must love. The 'y', the internal thing-in-itself, which combining with mind manufactures existence, knowledge and love, is called by the Vedantists Existence absolute, Knowledge absolute, Bliss absolute. That real existence is limitless, unmixed, uncombined, knows no change, is the free soul; when it gets mixed up, muddled up, as it were, with the mind, becomes what we call human existence. It is plant life, animal life, human life, just as universal space is cut off in a room, in a jar, and so on. And that real knowledge is not what we know, not intuition, nor reason, nor instinct. When that degenerates, is muddled, as it were, we call it intuition; when it degenerates more, we call it reason and when it degenerates still more, we call it instinct. That knowledge itself is *vijnanam*, neither intuition, nor reason, nor instinct. The nearest expression for it is all-knowingness. There is no limit to it, no

combination in it. That bliss when it gets muddled up we call love, attraction for gross bodies or fine bodies, or for ideas. This is only a muddled manifestation of that blessedness. Absolute Existence, absolute Knowledge and absolute Blessedness are not qualities of the soul, but the essence; there is no difference between them and the soul. And the three are one; we see the one thing in three different aspects. They are beyond all relative knowledge. That eternal knowledge of the Self percolating through the brain of man becomes his intuition, reason and so on. Its manifestation varies according to the medium through which it shines. There is no difference as soul between man and the lowest animal, only the latter's brain is less developed and the manifestation through it is very dull, which we call instinct. In a man the brain is much finer, so the manifestation is much clearer, and in the highest man it becomes entirely clear. So with existence; the existence which we know, the limited piece of existence, is simply a reflection of that real existence which is the nature of the soul. So with bliss; that which we call love or attraction, is but the reflection of the eternal blessedness of the Self. With manifestation come limitations, but the unmanifested, the essential nature of the soul is unlimited; to that blessedness there is no limit. But in love there is limitation. I love you one day, I hate you the next. My love increases one day, decreases the next, because it is only a manifestation.

The first point we will contend with Kapila is his idea of God. Just as the series of modifications of Prakriti, begin-

ning with the individual intellect and ending with the individual body, requires a Purusha behind, as the ruler and governor, so in the Cosmos, the universal intellect, the universal egoism, the universal mind, all universal fine and gross materials, what have they as ruler and governor? How will the cosmic series become complete without universal Purusha behind them all as the ruler and governor? If you deny a universal Purusha behind the cosmic series, we deny your Purusha behind the individual series. If it be true that behind the series of graded, evolved individual manifestations, there stands one that is beyond them all, who is not composed of matter, the Purusha, the very same logic will apply to the case of universal manifestations. This Universal Self which is behind the universal modifications of Prakriti is what is called Iswara, the Supreme Ruler, God.

Now comes the more important point of difference. Can there be more than one Purusha? The Purusha, we have seen, is omnipresent and infinite. The omnipresent, the infinite cannot be two. If there are two infinities A and B, the infinite A would limit the infinite B, because the infinite B is not the infinite A, and the infinite A is not the infinite B. Difference in identity means exclusion and exclusion means limitation. Therefore, A and B, limiting each other, cease to be infinities. Hence there can be but one infinite, that is, one Purusha.

Now we will take up our 'x' and 'y,' and show they are one. We have shown how what we call the external world is 'x' plus mind, and the internal world 'y' plus mind; 'x' and 'y' are both quantities unknown and unknowable. All difference

is due to time, space and causation. These are the constituent elements of the mind. No mentality is possible without them. You can never think without time, you can never imagine anything without space and you can never have anything without causation. These are the forms of the mind. Take them off, mind itself does not exist. All difference is therefore due to the mind. According to Vedanta it is the mind, its forms, that have limited 'x' and 'y' apparently, and made them appear as external and internal worlds. But 'x' and 'y,' being both beyond the mind, are without difference and hence, one. We cannot attribute any quality to them, because qualities are born of the mind. That which is qualityless must be one; 'x' is without qualities, it only takes qualities of the mind; so does 'y'; therefore these 'x' and 'y' are one. The whole universe is one. There is only one Self in the universe, only one existence, and that One Existence, when it passes through the forms of time, space and causation, is called by different names as buddhi, fine matter, gross matter, all mental and physical forms; everything in the universe is that One, appearing in various forms. When a little bit of it comes, as it were, into this net-work of time, space and causation, it gets forms; take off the net-work and it is all one; therefore the whole universe is all one in the Self which is called Brahman in the Advaita philosophy. That Self when it appears behind the universe is called God. The same when it appears behind this little universe, the body, is the soul. This very soul therefore is the Self in man. There is only one Purusha, the Brahman of the Vedanta; God and man, analysed,

are one in It. The universe is you yourself, the unbroken you ; you are throughout the universe. "In all hands you work, through all mouths you eat, through all nostrils you breathe, through all minds you think." The whole universe is you; the universe is your body ; you are the universe, both formed and unformed. You are the soul of the universe, its body also. You are God, you are the angels, you are man, you are the animals, you are the plants, you are the minerals, you are everything ; the manifestation of everything is you. Whatever exists is you. You are the infinite. The infinite cannot be divided. It can have no parts, for each part would be infinite and then the part would be identical with the whole, which is absurd. Therefore the idea that you are parts of it, the idea that you are Mr. So-and-so, can never be true ; it is a

daydream. Know this and be free. That is the Advaita conclusion. "I am neither the body, nor the organs, nor am I the mind ; I am Existence, Knowledge and Bliss absolute ; I am He." This is true knowledge, and everything else, all reason and intellect, is ignorance. Where is knowledge for me, for I am knowledge itself ! Where is life for me, for I am life itself ! I am sure I live, for I am life, the One Being, and nothing exists except through me, and in me, and as me. I am manifested through the elements, but I am the free one. Who seeks freedom ? Nobody. If you think that you are bound, you remain bound ; you make your own bondage. If you know that you are free, you are free this moment. This is knowledge, knowledge of freedom. Freedom is the goal of all Nature.

LEAVES FROM THE GOSPEL OF SRI RAMAKRISHNA

(According to M.)

BAGBAZAR : 11th MARCH 1885

RARENDRA (Swami Vivekananda), Girish, Rama, M. and other Bhaktas are present.

DISCUSSION ON INCARNATION OF GOD

Narendra does not think that God incarnates Himself as man. On the other hand Girish ardently believes that He does incarnate Himself in every age and comes to this mortal world in human form. The Master has a great desire to see a discussion take place between the two on this subject.

Sri Ramakrishna to Girish :—I should

like you to discuss the point a little in English.

The discussion began in Bengali with a few English words interspersed.

Narendra said, "God is infinite. Comprehend Him ? What an audacity ! He resides in all. It is not that He manifests Himself in one being alone."

Sri Ramakrishna :—I am at one with him there. God is omnipresent, but one fact should be noted—different manifestations of power. In some things the manifestation of *Avidya* power (darkness or

nescience) is seen. In others that of *Vidya*, the power leading Godward. In one, the power is great, while in another, it is little. For this reason all men are not equal.

Rama:—What avails this idle discussion?

Sri Ramakrishna impatiently:—No, no; it has a certain purpose, and an important one.

Girish to Narendra:—How do you know that He does not incarnate Himself in human form?

Narendra:—He is beyond the range of speech and thought.

Sri Ramakrishna:—No, no, He comes within the range of pure *buddhi*. The *Rishis* realized that pure Atman through their spotless *buddhi* and soul.

Girish to Narendra:—Who else is to teach if He does not incarnate Himself in man? In order to impart knowledge and teach devotion to man, He manifests Himself in human form.

Narendra:—Why? He can enlighten from within.

Sri Ramakrishna:—Yes, He may enlighten as the Ruler within.

Then there was a hot discussion. Infinity—can it have parts? What do Hamilton and Herbert Spencer say to this? What are the opinions of Tyndall and Huxley on this? Thus it went on.

Sri Ramakrishna to M.:—Look here, I do not like all this. I see everything is He. What is the use of all this *vichara* (discussion)? I see He has become all.

VISHISHTADVAITA

Sri Ramakrishna:—There are two systems, pure non-dualism and qualified non-dualism; both are true. There is a state

where both the mind and the *buddhi* are lost in Akhanda (the Indivisible Brahman); when I see Narendra, my mind is lost in Akhanda, -what would you say to this?

Girish with a smile:—As if we have understood all but that! (*Laughter*)

Sri Ramakrishna:—Again I cannot speak without coming down from the plane of Akhanda.

There is Vedanta as interpreted by Shankara; there is also the Vishishtadvaita system of Ramanuja.

Narendra to Sri Ramakrishna:—What is the Vishishtadvaita system?

Sri Ramakrishna:—According to Vishishtadvaita, Brahman is qualified by Jiva and Jagat. All the three go together to form One Whole.

The *Bel* fruit illustrates this. The kernel and the seeds can be separated from the shell. Suppose one wants to know the weight of the fruit. If one weighs the kernel alone, would one know the weight of the whole fruit? The shell, seed and kernel should all be weighed together. At first sight the kernel, and not the shell and the seeds, seems to be the essential part; then it is found that it is to the same fruit that the kernel, the shell and the seeds all belong. Jiva and Jagat correspond to the seed and the shell and Brahman to the kernel. This is the Vishishtadvaita system.

GOD-VISION

Sri Ramakrishna to M.:—That is what I see before my eyes. What more shall I do in the way of *vichara* (discussion, discrimination)? I see He has become all, He has become Jiva and Jagat.

But one cannot know the Light, unless one is *enlightened*. *Vichara* goes on until

realisation does not occur. It won't do if you only talk. I actually see that He has become all. It is needful that one should have the Light through His mercy. When a person gets the Light, he passes into *Samadhi*; at times forgets his body, loses all attachment to lust and gold. He finds no pleasure in anything but the words of God—the words of Everlasting Life. He gets troubled at the mention of worldly matters.

One can know the Light when one is *enlightened*,

REVELATION

Sri Ramakrishna to M.:—I have observed that one gets one kind of knowledge by *vichara*, another kind by *Dhyana* (meditation), but an altogether different kind when God reveals it to him. Should He reveal all about Incarnations and about His dispensations in the human form, then there is neither any necessity of *vichara* nor of anybody explaining the matter. Do you know how it is? As in the midst of darkness, when matches

are struck, it is light, so if He suddenly illumines the mind, then all doubts cease. Is it possible to know Him by *vichara*?

KALI AND BRAHMAN

Then the Master called Narendra and made him sit near and made many kind enquiries like one that loved him most.

Narendra to Sri Ramakrishna :—I did meditate on Kali for several days, but nothing came of it.

Sri Ramakrishna :—Everything in its time. Kali is no other than Brahman. Kali is the Primordial Force. Actionless, It is called Brahman. Creating, preserving, destroying, It is called Shakti, Kali. The Being whom you call Brahman I call *Kali*.

Brahman and Kali are inseparable as fire and its heat. If you think of fire, you have to think of its heat too; similarly if you think of the heat, you cannot help thinking of the fire. Your admitting the existence of Kali involves that of Brahman and *vice versa*.

THE WAY TO AVOID MISERY

EVERYTHING of the universe must be covered with the Lord Himself; thus giving up the attachment to transitory things, live and enjoy your life, but do not covet anything of the world.—*Ishvarasya Upanishad*.

LIFE is a struggle—a struggle to avoid misery. The eternal sigh of mankind is for happiness. It is the cherished hope of every living being, the ultimate goal which all aspire to reach one day or other. The goal is the same, but how different are the roads which men tread in search of it? The savage seek happiness in the satisfaction of

physical desires, the civilised in riches and love, the philosopher in wisdom, and the religious devotee in prayer and contemplation. Cæsar sought her through conquest; Antony through love; and Croesus through riches. Did any of them succeed in their quest? Most assuredly not. For happiness, as has been said, is only a phantom of which we hear so

much and see so little ; whose promises are constantly given and constantly broken but as constantly believed ; that cheats us with the sound and refuses the substance, and lures with the blossom instead of giving the fruit.

It will be asked why it is so. The question of happiness without misery is absurd in itself. For by asking this question we take it for granted that happiness is absolute. Happiness and misery, like good and evil or light and darkness or any such other pair of opposites, are correlatives and the one can be distinguished only by contrast with the other. The ideas of these pairs of opposites are inseparable in thought. One is possible only through the existence of the other. We cannot conceive of light without darkness. We cannot sing the glories of pleasure unless we are stung by the sharp arrows of pain. As the Swami Vivekananda says, "Life without death, and happiness without misery, are contradictions, and neither can be true because both of them are manifestations of the same thing."

Must we then leave the world ? Is man then doomed to swing like a pendulum betwixt a smile and a tear for evermore ? The first lesson we must learn in this connection is that desires can never be satisfied by their enjoyment. With the attainment of one object of our desire our aspiration rises to another. The acquisition of one object only begets a thirst for more. As long as one yearning of our heart remains unfulfilled, we can never be happy. The truth that *desire is the cause of suffering* is as old as the world. Prince Siddhartha, the Lord of compassion, discovered this under the memorable Bo-tree centuries ago. Thousands of our

forefathers, who before us crossed through life's stormy main and buffeted its waves of pain and misery, learnt this lesson. But it never comes home to us unless we ourselves taste of the bitter cup.

The next question that awaits solution at our hands is how can the deluded soul of man cease to be attracted by worldly objects ? How can the desire for the gratification of senses be banished ? The way is by realising that the pleasure they give us is impermanent, that indulgence in them inevitably brings disgust, disease and suffering on its heels. Says Mrs. Annie Besant, "Argument would not do it, reasoning would not do it, but when men have had the experience, when men have gratified their taste to the full, when they have become gluttonous, presently they will find that they have made their bodies miserable, their lives one long suffering, that diseases result from the gratification they have experienced, that the gratification brings pain as a result ; then they will no longer desire to gratify themselves in that way and the root of desire will be cut away..... You can only get rid of it by gradually realising through experience the knowledge that the gratification of all desire which is not going upwards is a womb of pain and brings forth woe as a child... Hence is pain, miscalled an evil, one of the greatest blessings bestowed upon man in order to turn him from the transitory and fix him upon the eternal ; for only by pain can we possibly learn, only out of disgust with the world will arise those inward aspirations which shall at last be gratified in the vision of Truth Divine." If there be anything which we highly value or tenderly love, we must,

following the advice of Epictetus, estimate at the same time its true nature. Is it wealth? Remember that it may be lost. Is it some possession? Remember that it may be destroyed. Is it wife or child? Remember that they may die. If our desires are fixed on any of the transient objects of this earth, if we run mad after such passing shadows, we are sure to be plunged deep in the gulf of disappointment. Yet it is by passing through the flaming furnace of this life that we can be purged of our desires. It is the way by which we can weaken our attachment to things of this world and transfer our desire from the transitory to the permanent that knows no change, no death.

But we are apt to be misunderstood when we talk of non-attachment to earthly objects, giving up of desires, etc. Do we mean that one should sit idle at his home or go to the woods and jungles to meditate on the Parabrahman? Is this called renunciation? Does this make a Sannyasin? Certainly not. Read the Gita. What is the central lesson which the divine Lord Srikrishna teaches in it? It is not to cease from performing action but to do one's duty without attachment and without desire for its fruits. It is this which makes the true Yogi. Says Lord Srikrishna :—

“Arjuna, shaking off attachment and being the same in success and failure, do thy work, established in Yoga. Preservation of the equanimity of mind is called Yoga.” (Gita, II, 48)

True Sannyasa means the giving up of desire and not of action. This is beautifully described by Mrs. Besant. “A man who realises that the wheel of life must turn, and who takes part in the turning

of the wheel, not for what the turning of the wheel may bring to him, but in order that the Divine life may circle in its course, he plays his part in working without attachment, without desire, and turns the wheel whether it brings him praise or blame, fame or ignominy, Divine knowledge or ignorance—any thing the wheel may bring him.” “To live in the world and not be of it’ is the true test of renunciation as the Swami Vivekananda truly remarks. So long as a man is swayed hither and thither by his senses, so long as he is lured by earthly objects, he can never hope to free himself from the yoke of misery. Whereas a man who is unattached to this world, who discharges his duties, indifferent to the results, who is neither elated by success nor cast down by failure, who has centred his mind on the permanent, will ever be blissful. No storm of circumstances can ever break the serene calmness of his mind. No cloud of disaster can ever mar the sunshine of his happiness. Such a soul has found a safe harbour to rest in this stormy ocean of Samsara. The waves of sorrow may dash up against it, the tempest of misfortune may blow against it, the overwhelming tide of passions may sweep over it, yet it will remain changeless, firm and immovable as the Himalayas, for it has identified itself not with the passing shadows but with the changeless and eternal Self. Happy the soul which has found its true nature. Nothing on earth can disturb its peace. Nothing can injure it.

A. B. SHETTY

MYNAH, THE WORLD FAMOUS

(Reprint of Chapter XXVI of *Vesper Sparrow* by Margaret Kern)

*And when the greater comes again
With my heart in his brain,
I shall pass, as glides my shadow
Daily over hill and meadow.*

—EMERSON.

AMONG the many visitors at the Aviary was the far-famed and justly celebrated Mynah. It is almost impossible to have adequate conception of the intelligence of this marvellously gifted and unusual Bird. History cannot point to such another Mynah, in fact, it is not on record, that any Bird ever attained to such development of intellect as did this interesting little creature. His perceptive faculties were so keen that he seemed uncanny. He looked through and into you—into the very secret chamber of your soul—and knew you better than you knew yourself, for he measured humans psychometrically. His was a strange and rare nature, a soul of more than Bird.

Mynah was somewhat larger than a Robin and smaller than a Dove. His colors were a modest Quaker brown, the

yellow bill and white tipped wings and tail were his distinguishing marks. His eyes were the shifting scenes of expression, so varied were they in the portrayal of his feelings and thoughts. The long, silken, heavily fringed eyelashes gave to them a most soulful and more than human expression. His singing was marvellous, exquisite, the quality and range of his voice phenomenal. He sang the Magic Flute like a god and could imitate the glorious songs of the Nightingale as perfectly as though he were one. Almost every known musical instrument he could imitate; he played the piano with one foot. Indeed, his accomplishments were so many and so varied, that I cannot but think he was more than a Bird, and if you could have heard him talk you certainly would think the same. He did not confine himself to

Mynah belonged to Miss Emma Thursby; he was presented to her by the German Ambassador to China at the time Miss Thursby was singing for the German Emperor, grandfather of the present Emperor. The life of Mynah is history. His owner had at different times been offered ten thousand dollars for him. The account of this bird, as given here, is not exaggerated in the least, and, as far as

this bird is concerned, facts only have been given; it is a truthful sketch of a most remarkable bird. When Mynah was presented to Miss Thursby by his former owner, the ambassador said to him: "Mynah, henceforth you are to go in and out of Miss Thursby's window and not mine." "All right," replied the bird, and he obeyed the command to the letter.

one language, no, he spoke fluently in five different tongues, Chinese, Malay, French, German and English, and had never been known to make a grammatical mistake. Mynah had been the winner of the Blue Ribbon, and quite appreciated the fact that this was an honor of which to be proud. His love for red wine was astonishing, and really gave rise to many strange thoughts concerning him, that is, if you were at all imaginative and inclined to wander out into the domains of the Whyfore. There was something of the Bohemian in this unusual Bird. The frith-froth of ceremony and conventionality he scorned with all the strength of his truthful nature. A very dignified fellow he was, too, not given to laughing only when the occasion demanded it, and when he did it was with a heartiness that was delightful to hear. A good joke, a bit of witticism or a ridiculous situation never failed to call out one of his pleasing laughs. Dull people or those having no sense of humor bored him greatly, and he was never given to conceal this fact, either. He thought they ought to know that they were tiresome. It was always such satisfaction to tell him a funny story or a joke. He always anticipated the point long before the humans would and your story was sure to be appreciated. A droll and infinitely companionable little fellow was Mynah. Into his ears you could whisper all your secrets and pour out all your heart's grief, sure of receiving sympathy, and certain that no confidence would be betrayed nor comments passed on your acts when out of sight and hearing.

Many interesting stories were related of Mynah, but I cannot give you more

than one or two. While he was here on his last visit, a gentleman called at the house to pay his respects to the host and hostess. The caller was a man who had travelled all over the world and had spent a great deal of time in Egypt. Mynah was greatly attracted to this visitor and took his position at the human's feet and listened most attentively to all that was said, laughing and nodding his head at the remarks being made, commenting so intelligently that the visitor was actually annoyed and began to feel frightened and extremely nervous. He was sure the Bird was reading the secrets of his soul. One of the members of the little party informed the visitor that Mynah was an excellent mimic and linguist; thereupon the latter addressed the Bird in a language not heard out of Egypt and not a common language there, expecting, of course, that Mynah would repeat what he had said to him in the same language; but to his dismay and consternation the Bird not only answered the question intelligently, but in the same language spoken to him by the visitor. This so thoroughly scared the man that he never called again while Mynah was a guest of the house.

Mynah's love for children amounted almost to a passion; he would go to Gramercy Park, and devote all his time to the children he would meet there. Frequently he would bring some of these little friends home with him, walking beside them all the way. Hopping up the steps he would precede them to the elevator and conduct them to the apartment occupied by his mistress. On the door being opened to admit them into the hall, he would bow his little visitors

in, and introduce them to his human relatives, and then from countless hiding places he would drag out all the pretty cards and bright colored playthings he had hidden away for just such occasions as these.

Mynah's Christmas Tree gatherings were the delight of many a child; at these parties he always received his little guests in person at the door, and when refreshments or dinner was announced he preceded them into the dining room, and, after waiting until they were all seated, he would take his place at the head of the table and enjoy the affair as much as the children did.

One day beautiful Mynah took ill and died. Just before his passing he chanted the dirge, "*Au Claire de la Lune*," and then with a nod of his head he gasped out to his weeping friends, "*au revoir*." Letters of condolence came from all parts of the world to his mistress. One letter in particular I must mention. The writer said, "In Fields Elysian you will find him again. He touched a tender chord in every heart, and made the world—especially of little children—brighter for his being in it. We would be glad to have that said of us when we go, would we not?"

This wonder among Birds never would allow it said that he came from India. He was most emphatic in his assertions that he was from Africa; and he was right, for after his death it was found that he was indeed from the Dark Continent.

At the autopsy, which was conducted by a specialist, it was found that "The Bird's brain was very highly developed,

containing a great deal of gray matter." His "head measured an inch in width over the top, and an inch and one-fourth from the root of beak to the occipital spine; three-quarters of an inch from the corner of one eye over the frontal arch to the other."

So you see my days of captivity were full of blessings after all, for during them I learned of this strangely gifted Bird whose soul acted consciously upon its fleshly instrument; how many are there among humans who can claim this distinction? All honor to thee, thou peerless songster, unequalled among Birds. Are you freed from the task to which you sentenced yourself, and which you understood? What was the mystery that surrounded you, the mystery that compelled a dauntless soul to animate the body of a Bird? Thou glorious riddle of the incomparable! Sacred to Ram Deo art thou, and eminently fitted to adorn the Hand of Strength.

THE IDEAL OF POVERTY

POVERTY indeed is the strenuous life, —without brass bands or uniforms or hysteric popular applause or lies or circumlocutions; and when one sees the way in which wealth-getting enters as an ideal into the very bone and marrow of our generation, one wonders whether a revival of the belief that poverty is a worthy religious vocation may not be the transformation of military courage, and the spiritual reform which our time stands most in need of. Among us English-speaking peoples especially do the praises of poverty need once more to be

boldly sung. We have grown literally afraid to be poor. We despise any one who elects to be poor in order to simplify and save his inner life. If he does not join the general scramble and pant with the money-making street, we deem him spiritless and lacking in ambition. We have lost the power even of imagining what the ancient idealization of poverty could have meant: the liberation from material attachments, the unbribed soul, the manlier indifference, the paying our way by what we are or do and not by what we have, the right to fling away our life at any moment irresponsibly,—the more athletic trim, in short, the moral fighting shape.

Think of the strength which personal indifference to poverty would give us if we were devoted to unpopular causes. We need no longer hold our tongues or fear to vote the revolutionary or reformatory ticket. Our stocks might fall, our hopes of promotion vanish, our salaries stop, our club door close in our faces; yet, while we lived, we would imperturbably bear witness to the spirit, and our example would help to set free our generation. The cause would need its funds, but we its servants would be potent in proportion as we personally were contented with our poverty.

—*Professor James.*

NEARNESS OF GOD

GOD is difficult to reach only because you make it so with your wrong conceptions of your separateness from Him. You should take the great Consciousness into every thought or act of life; whisper to It in the darkness of the night—and It will hear and answer you.—*Richard Ingalese.*

REVIEWS

[IDYLLS OF ANCIENT IND: SAKUNTALA. By *R. Vasudera Row, B. A.* Madras, 1903.*

An English rendering “into idyllic poetry” of Kalidasa’s *chef-d’œuvre*. An earnest desire “to bring to light some of the many hidden poetic treasures of an ancient literature that has ceased to be a spoken tongue” is the author’s justification for trying his hand at English poetry. “Carefully avoiding all the dramatic detail and embodying into verse only the cream of the narrative,” he has succeeded in preserving in English the spirit of the original. Appreciation of art is one of the signs of national growth. We hope Mr. Row will receive encouragement at the hands of the English-knowing Indian public. The letter-press and the get-up of the book are excellent.

TAITTIRIYA-UPANISHAD, with the commentaries of Sankaracharyya, Suresvaracharyya and Sayana (Vidyaranya), translated into English by A. Mahadeva Sastri, B. A., Curator, Govt. Oriental Library, Mysore. Part IV.†

With this part the translation of the Taittiriya Upanishad is brought to an end, for which we congratulate the translator. We can only repeat what we said in noticing the foregoing parts. Mr. Sastri

* G. A. Natesan & Co., Esplanade, Madras. Price Re. One.

† To be had of the author, price Rs. 2.

has established his reputation as a careful and able translator of our sacred Scriptures. His work is always admirable.

DHARMA-SARA. By *Rai Bahadur Lala Baijnath, B. A., F. A. U.,* Judge, Agra.†

A Hindi work in rhyme on subjects ethical, philosophical and religious. It was a happy idea of the author to embody the best thoughts on the highest human aspirations and duties in such popular garb. The pieces embrace a variety of subjects some of which are 'Manhood,' 'Truth,' 'Work and Sri Krishna,' 'The Glory of India,' 'Improvement of the Country,' 'Duty of a Wife.' They deserve to spread among the masses of the Hindi speaking populace as popular songs.

JATAKA PARIJATA AND SREEPATI PADDHATI, Parts I and II. By *V. Subrahmanya Shastri, B. A.* Nirnaya-sagar Press, Bombay, 1903.†

The book is an English translation of two astrological treatises, after which it is named. The first part contains translations of the first two chapters of Jātaka Pārijāta and the first four of Sreepati Paddhati and the second those of chapters III–VI of the former and the remaining portion of the latter. Explanatory notes have been added on the Sreepati Paddhati at the end of each part.

† Vide advertisement.

† To be had of the author, 135–36, 4th Line, Chamarajendrapete, Bangalore City. Part I—Re. 1; part II—Rs. 2.

NEWS AND NOTES

GREENLAND whales sometimes attain the age of 400 years.

IN Mexico the cargador, or carrier, transports bundles so weighty that ordinary men could not even lift them. It is not unusual for him to carry a load of 400lb. on his head or shoulders.

HITHERTO the Jordan has been accounted the most crooked stream in the world. But it cannot compare with White River, Arkansas, which travels 1,000 miles in traversing a distance of thirty miles as the crow flies.

AMONG the natural curiosities of Japan are its singing insects. The most prized of these tiny musicians is a black beetle named "susumushi," which is 'insect bell.' The sound that it emits resembles that of a little silver bell of the sweetest and most delicate tone.

THE wonderful clock in the Grand Palais in Paris is claimed not to vary more than the hundredth part of a second in a year. It is 4½ metres in height, and indicates the time in the twelve chief cities of the world, each city having its own dial. The clock not only marks the year, month, and day of the week, but its pendulum forms a barometer of singular precision. It was shown in the Paris Exhibition of 1885.

IN Beluchistan, when a physician gives a dose, he is expected to partake of a similar one himself as a guarantee of his good faith. Should the patient die under his hands the relatives though

they rarely exercise it, have the right of putting him to death, unless a special agreement has been made freeing him from all responsibility as to consequences, while, if they should decide upon immolating him, he is fully expected to yield to his fate like a man.

HE who lets the world, or his portion of it, choose his plan of life for him, has no need of any other faculty than the ape-like one of imitation. He who chooses his plan for himself, employs all his faculties. He must use observation to see, reasoning and judgment to foresee, activity to gather materials for decision, discrimination to decide, and when he has decided, firmness and self-control to hold his deliberate decision.

—*John Stuart Mill.*

THERE is a newspaper man who does the whole of his writing with his teeth. Mr. Louis Schuelke, who has from birth been denied the use of either hands or arms, has adopted this method with great success, although able also to work with his feet. He is the Bunker's Hill correspondent of the 'Waterbury Republican,' a Connecticut journal. In addition to writing, Mr. Schuelke draws and paints by the same means, and with considerable skill.

MANY animals possess more than two eyes which do not act together. A leech, for example, has ten eyes on the top of its head, which do not work in concert, and a kind of marine worm has two eyes on the head and a row down each side of the body. Some lizards have an extra eye on the top of the head which does

not act with the other two. A bee or wasp has two large compound eyes which possibly help each other and are used for near vision, and also three little simple eyes on the top of the head which are employed for seeing things a long way off.

MR. Alfred Russell Wallace, the distinguished British scientist, who was joint-discoverer with Darwin of the theory of natural selection, makes an important announcement regarding the relation of man to the universe. He takes the ground, in full view of the latest astronomical data, that an increasing body of facts and observations does tend to show that our position in the material universe "is special and probably unique," and "that the supreme end and purpose of this vast universe was the production and development of the living soul in the perishable body of man." He thinks this a sufficient conclusion as to the relations of man to the universe.

MR. N. B. Wagle, the well-known enterprising Maharatta youngman, who has returned from England after studying the art of glass-making there, contemplates devoting his energies in establishing an important branch of industry, viz., glass-making in this country. He has made up his mind to establish a glass factory somewhere in Chota Nagpore, where there are advantages of cheap labour, fuel and suitable sand. He is under a confirmed impression that if he can secure help from Government, he can compete with the Austrian and Belgian low grade products. An estimate of a lakh of rupees has been made for the purpose, which Mr. Wagle has got

an assurance of raising in England if it cannot be raised in India.

M. EMILE GUARINI, a "wireless" inventor of note, has sent wireless telegrams between persons by using their bodies as the antennæ, or air wires, for transmitting and receiving the messages. According to a French scientific journal he declares that with a sufficient energy of electricity (756 kilowatts at a tension of 100,000 volts) it will be possible to annihilate a whole army of men over 15 miles distant. In this way he seems to think war and its horrors will become impossible. In proof of his assertion he has made experiments with continuous discharges by which he has given his assistants wireless shocks of electricity like those from an induction coil. It is only needful, he believes, to intensify the effects and work on a bigger scale to kill soldiers at a distance.

ATTEMPTS are now being made in the United States to make use of sun-power. At South Pasadena, in California, is a 10-horse-power boiler, steam in which is raised by the heat of the sun. The apparatus consists of a cone lined with looking-glasses, so arranged as to reflect the light upon an one-inch blackened copper tube containing the water, and placed in the centre of the cone. The cone is driven by clock work, so that it always follows the movements of the sun. The boiler can be used for eight hours every clear day, and takes about an hour to get steam up, after which it drives the engine steadily till sunset. Its cost compares favourably with ordinary coal-heated steam-engines or with electric power. Dr. Bell suggests in *Cassier's*

Magazine that in the near future the Sahara, with its burning sun, will be utilised for manufacture. Sun boilers will spring up, and the desert will become a seat of great industries.

H. H. the Maharaja of Travancore has given a donation of Rs. 1,000 for the Madras Industrial Exhibition, Rs. 200 of which will go for prize giving.

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Arise ! Awake ! and stop not till the goal is reached.

—*Swami Vivekananda*

INDEX TO VOLUME VIII

ANCIENT CIVILIZATION : CHALDEA AND EGYPT	...	...	103
"AND LET SHYAMA DANCE THERE," <i>Swami Vivekananda</i>	...	...	96
APPEAL TO HIGHER NATURE, <i>Swami Prakashananda</i>	...	...	22
APPRECIATION AND A PROTEST, AN	...	...	162
AT RISHIKESH, <i>A Looker-on</i>	...	...	8
AUTHENTIC CASES OF REINCARNATION—I, II, <i>Veritas</i>	...	...	46, 47
BENARES RAMAKRISHNA ADVAITA ASHRAMA	...	...	166
BENARES RAMAKRISHNA HOME OF SERVICE	...	...	47
BIRTHDAY ANNIVERSARY OF SRI RAMAKRISHNA DEV	...	...	58
CHRISTIAN AND HINDU MISSIONS, <i>The Indian Social Reformer</i>	...	...	31
CORRESPONDENCE :			
A BOER'S VIEW ON HINDU PSYCHOLOGY, <i>J. L. P. Erasmus</i>	...	...	33
FROM THE SECRETARY, HUMANITARIAN LEAGUE	...	...	16
NEW YORK VEDANTA WORK, <i>L. G.</i>	...	...	35, 51, 73
COSMOLOGY, <i>Swami Vivekananda</i>	...	...	40, 59
EPISTLES OF SWAMI VIVEKANANDA—III, IV, V	...	...	83, 84
FOREIGN MANUFACTURE OF HINDU IDOLS	...	...	203
FROM J. C. BOSE	...	...	3
GOKHALE TAX, THE	...	...	130
HIDDEN SECRETS OF CREATION, THE, <i>Marcus Reed</i>	...	...	10
IDEAL OF POVERTY, THE, <i>Professor James</i>	...	...	222
INDIAN SOCIAL CONFERENCE, <i>Promotho N. Datt</i>	...	...	63
IN MEMORIAM: SWAMI VIVEKANANDA	...	...	13, 32, 87, 104
KANKHAL RAMAKRISHNA SEVASHRAMA : SPECIAL APPEAL	...	...	17
KNOWLEDGE AND ITS INADEQUACY, <i>Z.</i>	...	...	26
LATE POPE, THE	...	...	141
LEAVES FROM THE GOSPEL OF SRI RAMAKRISHNA, <i>M.</i>	...	...	78, 114, 190, 215
LECTURES OF SWAMI VIVEKANANDA :			
COSMOLOGY	...	...	40, 59
SANKHYA AND VEDANTA	...	...	210
SOUL, NATURE AND GOD	...	...	192
STEPS OF HINDU PHILOSOPHIC THOUGHT	...	...	134, 170
LEO TOLSTOY'S APPEAL TO THE CLERGY	...	...	179
LOVING TRIBUTE TO SWAMI VIVEKANANDA, A, <i>Dr. John C. Wyman</i>	...	...	12
MAYA, <i>Hope</i>	...	...	5
MORE LIFE, <i>Hessay W. Graves</i>	...	...	144
MOTHER AND SON, <i>X.</i>	...	...	161
MYNAH, THE WORLD FAMOUS, <i>Margaret Kern</i>	...	...	220
NEW CHRISTIAN MISSIONARY WEAPON, A	...	...	164
NEWS AND NOTES	...	...	18, 36, 54, 74, 93, 110, 130, 148, 166, 186, 206, 224
NOTES ON THE IDEALS OF THE INDIAN WOMEN, <i>Sister Nivedita</i>	...	...	173
OPEN LETTER TO INDIANS, AN—I, II, <i>Sivaji</i>	...	...	154
RAMAKRISHNA AND HIS MISSION TO THE WORLD : WHAT IT CAN TEACH			
US, SRI—II, <i>Swami Virajananda</i>	...	...	99
RAMAKRISHNA MISSION, CALIFORNIA	...	...	148

INDEX—(continued)

RAMAKRISHNA'S TEACHINGS, SRI :

BHAKTI—I, II, III, IV, V, VI, VII, VIII, IX, X,	...	39, 57, 77, 95, 113, 133, 151, 169, 189, 209
VIDYA EGO OR THE HIGHER SELF, THE,—III, IV	...	1, 21
RELIGION AS THE HIGHEST ART, <i>A Sannyasi</i>	...	80
RELIGION IS REALIZATION, <i>Swami Prakashananda</i>	...	142
RELIGIOUS TEACHER, THE, <i>Advaitin</i>	...	139
REVIEWS :		
A PRIMER OF HINDU PHILOSOPHY	...	129
ARCTIC HOME IN THE VEDAS, <i>Bâl Gangadhar Tilak, B. A., LL. B.</i>	...	198
ARYAN PRAYER BOOK, THE, <i>M. B. Srinivasaiengar, M. A.</i>	...	53
BHAVANIDARSHIKA, <i>Jagannath Prasad Varman</i>	...	147
BUDDHISM, <i>A. S. Mudaliar</i>	...	110
DHARMA-SARA, <i>Rai Bahadur Lala Baijnath, B. A., F. A. U.</i>	...	224
DIVINE HERITAGE OF MAN, <i>Swami Abhedananda</i>	...	165
HINDU FEASTS, FASTS AND CEREMONIES, <i>Pandit S. M. Natesa Sastri, B.A.</i>	...	129
HOW TO BE A YOGI, <i>Swami Abhedananda</i>	...	90
HOW TO TAN AND FINISH GOAT SKINS IN CHROME, <i>K. E. Talati</i>	...	92
IDYLLS OF ANCIENT IND : SAKUNTALA, <i>R. Vasudeva Row, B. A.</i>	...	223
INDIAN PROGRESS : AN ENGLISH BI-MONTHLY	...	89
JATAKA PARIJATA AND SREEPATI PADDHATI, I, II, <i>V. Subrahmanya Sastri, B.A.</i>	...	224
KARMA : A STORY OF EARLY BUDDHISM, <i>Dr. Paul Carus</i>	...	53
PHILOSOPHY OF WORK, <i>Swami Abhedananda</i>	...	91
PURPOSE IN THE CREATION OF THE WORLD, THE, <i>H. E. Butler</i>	...	52
SAYINGS OF SRI RAMAKRISHNA, THE, <i>Swami Abhedananda</i>	...	128
SHAKESPEARE'S OTHELLO AND THE CRASH OF CHARACTER, <i>William Miller, C. I. E., D.D., LL. D.</i>	...	145
SOHAM-TATVA, <i>Soham Swami</i>	...	108
SRI SANKARACHARYA : HIS LIFE AND TIMES, BY <i>C. N. Krishnasami Aiyar, M. A., L. T.</i> , AND HIS PHILOSOPHY, BY <i>Pandit Sitanath Tattvabhushan</i>	...	184
TAITTIRIYA-UPANISHAD, <i>A. Mahadeva Sastri, B. A.</i>	...	223
TALES OF MARIADA RAMAN, <i>P. Ramachandra Rao</i>	...	53
THILLAI GOVINDAN : A POSTHUMOUS AUTOBIOGRAPHY	...	197
YOGAVASHISHTHA MAHA-RAMAYANA, <i>Pandit Thakur Prasad Sharma</i>	...	185
SANKHYA AND VEDANTA, <i>Swami Vivekananda</i>	...	210
SCIENCE AND RELIGION : VIEWS OF LORD KELVIN AND HIS CRITICS—I, II	120, 127	
SOUL, NATURE AND GOD, <i>Swami Vivekananda</i>	...	192
SPIRITUALIZATION OF THOUGHT, <i>Advaitin</i>	...	43
SPIRITUAL PERFECTION AND EVOLUTION, <i>Z.</i>	...	117
STEPS OF HINDU PHILOSOPHIC THOUGHT, <i>Swami Vivekananda</i>	...	134, 170
SWAMI VIVEKANANDA : A REJOINDER, <i>Swami Swarupananda</i>	...	66
SWAMI VIVEKANANDA ON THE INDIAN PEOPLE	...	152
SWAMI VIVEKANANDA: PROF. FRASER'S LETTER	...	89
TO A FRIEND, <i>Swami Vivekananda</i>	...	2
UNCHANGEABLE, THE	...	23
WAY TO AVOID MISERY, THE, <i>A. B. Shetty</i>	...	217